

devil have not been destroyed in us ; that we are yet in our sins, no matter how long we have been church members or how often, or by what mode we have been baptized, or how much money we may have given to the cause of Christ.

Many contend that we cannot know positively whether we are saved or not before we are judged, and delivered, or sentenced. If the mission of Christ has been fulfilled in us, that is the works of the devil have been destroyed we shall not be judged, because there is nothing to judge. Paul declares that there is no condemnation to them that are in Christ Jesus, who walk not after the Spirit. Rom. 8 : 1. If we have become a part of the bride of Christ, we will be received and treated as a bride, not as culprits. If we have become joint-heirs, if we are truly adopted into a sonship we cannot be judged any more than Christ was judged. He himself declares that, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3 : 21.

It is the mission of Christ to so thoroughly destroy the works of the devil in surrendered human hearts in this life that there will be no occasion for a judgment in the hereafter ; indeed the saints of God are to be the judges instead of being judged. The righteous dead are to be raised up out of their graves, and the living saints are to be caught up with them in the air to meet the Lord when He comes again ; this does not look much like a judgment, but rather as a glorious deliverance and transcendent honor to just men made perfect through the Holy Ghost.

I am more and more convinced that the real mission or purpose of Christ is not fully understood by the average professors of the Christian religion ; they appear to have an idea that they can profess Christ openly, but go on sinning because grace abounds. On this point Paul says, "God forbid. How shall we that are dead to sin live any longer therein?" Rom. 6 : 2. The thought that sanctification, that perfection, that holiness, that the personal indwelling of the Holy Spirit is not possible is a delusion, a part of the work of the devil ; Christ meant to destroy that part of his work when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. 6 : 48. Paul meant to destroy that part of the devil's work when he said, "Shall we continue in sin that grace may abound. God forbid," Rom. 6 : 1, 2. Peter meant to destroy that work when he said that "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escap-

ed the corruption that is in the world through lust," II Peter 1 : 4. John meant to destroy that work when he said, "He that committeth sin is of the devil," or when he said, "whosoever is born of God doth not commit sin," I John 3 : 8, 9. I might go on and quote multiplied passages of Scripture showing that the Christian, or saint of God is not only to mentally accept Christ but to reproduce Christ in his life in this world, not only in abstaining from every appearance but also by doing good.

In view of all these truths I fail to see where the professor will come in whose life is yet full of sin or of the works of the devil which the Savior came to destroy. I would not for one moment reflect upon the honest professor who has heretofore failed to overcome sin, but desire to show him how to overcome, or what to do that Christ may indeed destroy the works of the devil in him. The failure is attributable to two things in particular ; one is the lack of faith in the power of Christ to actually destroy sin in us while we are in the flesh, and the other unwillingness to have it destroyed. Now to be real honest for a little while : if you have been in the habit of getting "square" with people, treating them as they treated you, or a little worse if possible are you honestly, sincerely and truly willing that the Lord shall change you into a gentle, generous forgiving creature ? Again, if you have been close and stingy, and have been accumulating money that you might be rich as other men are, are you honestly and truly willing that the Lord shall make you a generous, liberal man willing to extend a helping hand to the extent of your ability whenever an occasion presents itself ? Again, if you have been spending all your income for the gratification of your own taste, and appetite, are you honestly willing to have your mind so changed that you will delight in denying self for the sake of others ? Are you willing to love your neighbor as yourself ? Are you willing to do as much for the salvation of the heathen as for the salvation of your own personal friends ? Yes you may say, if the Lord will force the issue : the Lord will not force the issue, religion must be voluntary, otherwise it is not religion, but where there is a voluntary surrender of any evil trait the Lord will at once change the heart, (or in other words destroy the work of the devil that far) and make that a blessed privilege which had been a harassing duty ; this is the glorious experience of every sanctified saint of God. The fact that but few get thus far does not destroy the truth of God's word. There are many texts of Scripture stating that there will be but few, comparatively speaking, such as "Many are called but few are chosen,"

"Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it," "Ye are the salt of the earth" and many others implying the same truth. The happy faculty that the present apostate church has of proclaiming an almost universal salvation, and an ultimate general triumph of the church in this dispensation is not at all in harmony with the explicit teaching of the New Testament. In so many as are to become a part of the bride of the Lamb, the works of the devil must be destroyed in this life, "for this purpose the Son of God was manifested," let us therefore not be satisfied with a half-hearted unholy religion, it will not stand in the day of final accounts. I write these lines with an almost trembling hand with a consciousness of the results if I do not bring my own life in harmony with the will of God ; but let God be true and every man a liar even if I fail to obtain the prize.

SALVATION.—NO. 5.

The Terms or Conditions of Salvation.—Continued.

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In our expositon No. 4, we briefly referred to the gospel method of presenting the conditions of the plan of salvation, in the trinity manner. 1. Truth written. 2. Truth in symbols. 3. Truth orally. We have now approached a point in the consideration of the plan of salvation to begin the use of God's prescribed conditions, as laid down in the great commission. See Matt. 28 : 18, 20. "And Jesus came and spake unto them, saying, All power (authority) is given unto me in heaven and in earth."

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe (to do) all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world. Amen." Mark 16 : 15, 16, puts it in the following language, "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." In the foregoing language is contained a summary of all that pertains to the plan of salvation including the terms or conditions with which the unsaved are required to comply. We have also the idea of *vocation*, in connection with the *call* to the use of the means or conditions of salvation. We note first through scripture quotations the various manner in which the calls are made, and the existing variety of the statement as to the conditions ; all as a whole meaning the same, or at least